

The study of folk beliefs did not merge with the study of folk religion in the 20th century since the latter was not contrasted with official religion. Folk religion was thought to be a layer of tradition that, despite its pagan elements, was still related to official religion. The research of folk beliefs has recently changed due to international influence and several changes in tradition. These can be observed in certain stages. The most evident is the analysis of historical, archival sources and the inclusion of social-anthropological methods in the research process.

In my lecture, I would like to give an overview of research history and discuss some of the questions, concerns, topics and methods of recent analyses.

Key words: Folk belief, folk religion, local religion, research, terminology, methods

5. Reinterpretations of locality in discourses on reforming Hungarian Calvinist identity

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It is one of the most important statements of Calvinist theology, therefore we can say that it is 'the congregations that have a Church' rather than 'the Church has its congregations'. At an early stage the idea of congregation was created from two elements. The first one is the concept of *communitas* or the civil community of a station. The second one is the concept of *ecclesia*, or the religious community of a station. Ideally – and at the end of the 16th century, when the great majority of Hungarians became Protestants – *communitas* overlapped more or less *ecclesia*, and the terms used to describe describes the different aspects of the idea of congregations (for example „egyházközség” describing the legal aspect, or „gyülekezet” describing the sacral aspect) were synonyms. Consequently Hungarian Calvinist identity was a local identity – where 'locality' means territoriality as well as locality in Appadurai's sense. The close connection between *communitas* and *ecclesia* started to get loosened at the turn of the 19th – 20th century, and nowadays it has virtually lost its relevance. There are a number of communities within the church without congregations (in the territorial meaning), yet ecclesiastical terminology, used in church communication, has not reflected on this change until now. Recently a reflexive turn can be recognised in this respect in terms of terminology, rituals and feasts. In my paper I am going to analyse this process, arguing that this change signifies the underlying change of the Hungarian Reformed identity.

Key words: Reformed (Calvinist), identity, locality, sacred communication, rituals